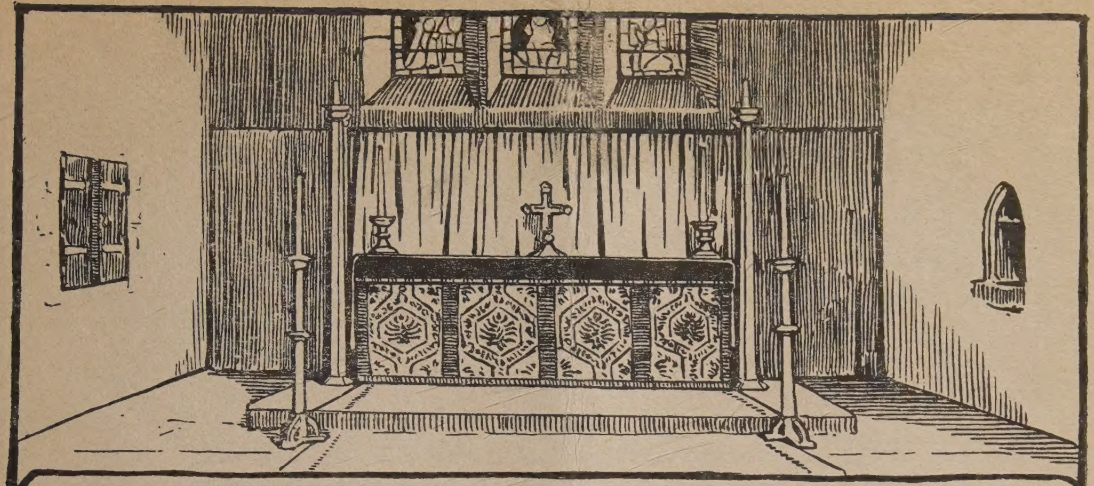

THE ENGLISH CATHOLIC

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CONTENTS.

THE PRIMITIVE ANAPHORA AND THE 1928 CONSECRATION PRAYER — Revd. C. E. Pocknee.
MIDSUMMER EVE IN KIDDERMINSTER — Revd. G. C. Richards, D.D.
THE DECLARATION OF FAITH — Revd. C. B. Moss.
ANARCHY AND THE KALENDAR — Revd. C. B. Moss
THE ELIZABETHAN SETTLEMENT — Revd. V. L. Johnstone.

STAINED GLASS WINDOWS—MISLEADING WORDS—THE OFFERTORY PROCESSION—NATIONS AND MORALITY—ANNUAL MEETING—BOOK REVIEW—BOOKS RECEIVED—CORRESPONDENCE.

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The Anglican Society.

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2.—To uphold and appreciate the English use, both in rite and ceremonial.

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THE PRIMITIVE ANAPHORA AND THE 1928 CONSECRATION PRAYER.

I. The Structure of the Eucharistic Prayer.

Before comparing the Great Eucharistic Prayer of the early church with the 1928 Prayer, it is perhaps necessary to dispose of the still too prevalent idea that the Consecration Prayer in the 1928 Liturgy is in the nature of a freak prayer designed by the Lambeth Fathers as a compromise between Anglo-Catholic and Evangelical eucharistic teaching; and thereby it fails to satisfy either side.

It can be stated, without fear of contradiction by any liturgical authority, that not only is the 1928 anaphora consonant with all the great revisions of the liturgy which have taken place in the various parts of the Anglican Communion, *e.g.*, America, Ceylon, Scotland, South Africa; but also its structure accords with the outline found in the classical and primitive liturgies of Christendom—both East and West.

The idea of "Consecration" is one which has increasingly occupied attention, as popular thought has moved away from the real centre of gravity, *i.e.* the offering. It is not surprising that in that movement, the idea of *miracle* has come to the fore, and inevitably the question has been asked "When does it happen?" "At what moment?"

We are now familiar with the theory that the elements of Bread and Wine are consecrated by a set formula of words, particularly the words, "This is my Body" (*or* Blood). This is really a distortion or overemphasis brought about by later mediaeval controversy and ceremonial. A prominent Roman Catholic liturgist has criticized the idea of consecration as taking place in the middle of the eucharistic prayer.

The primitive and Catholic teaching of the Church was that the *whole* eucharistic prayer, which we rather loosely call the Consecration Prayer, was a prayer addressed to God the Father in the name of the whole church; it was the people praying with the celebrant—as it were—and not just the bishop or presbyter alone.

The prayer opened with a mutual salutation between the celebrant and people, such as, "The Lord be with you"; "Lift up your hearts." After "It is meet and right, etc," the celebrant alone continued the prayer by praising God for His Divine purpose and plan in creating the universe. Then followed the great act of praise (The Sanctus) in which all probably joined. The Sanctus is not found in the earliest liturgy known to us to-day; but it had become a definite feature of the prayer by the Fourth century.

After the Sanctus the celebrant caught up the thought contained in that act, by continuing the prayer in the same strain with such words as "Holy indeed art Thou, O Lord." Then he proceeded to recite at length the goodness of God in redeeming the world through His Son who became incarnate, culminating in the mention of the memorial of His work which Jesus the Son instituted the night before He suffered.

Then came the memorial of the Resurrection and Ascension, through which the work of Christ was completed in the heavenlies. After this, the elements were offered to the Father by virtue of what the Son had done; and request was made that the gifts of Bread and Wine might be blessed through the Holy Spirit; and not only that the bread and wine might be blessed, but also the Church herself, which was offered to God in union with the perfect work of redemption made by Christ.

It should be noticed in passing, that the prayer was trinitarian, *i.e.*, it followed the Credal order. It was addressed to God the Father, it commemorated the work of the Son with thanksgiving, and it prayed for the blessing of the Holy Spirit upon the action.

Finally, came the great Amen by all the people—the assent, that is, of the whole church to the prayer that the celebrant had made in her name. St. Jerome is said to have compared this Amen to a peal of

thunder rolling through the church; it set the seal to the conclusion of the sacrificial prayer.

Thus from Sursum Corda to the final Amen, the prayer was regarded as one mighty act by celebrant and people; it was the act of the whole church and not that of an individual.

OUTLINE AND FORM OF THE CLASSICAL EUCHARISTIC PRAYER.

(*a*) The mutual salutation between Celebrant and People, *Lift up your hearts, etc.*

(*b*) The praise of God for His eternal Being, and His Divine purpose in the creation of the universe.

(*c*) The triumphal hymn of the whole universe, *The Sanctus.*

(*d*) Thanksgiving and commemoration of God's work of Redemption through the incarnation of the Son, naturally *including the recital of the institution of the Sacrament.*

(*e*) Summing up of the work of the Son (Death, Passion, Resurrection and Ascension), and by virtue of His work, the offering or oblation of the elements to God.

(*f*) The Epiclesis, or Invocation of God's Holy Spirit that He may descend upon the elements and thus accept the sacrifice.

(*g*) Doxology.

(*h*) Assent to the prayer by the people—the great Amen.

(*Note.*—It is perhaps important to realize that in the primitive times the dominating thought of the eucharistic prayer was "Thanksgiving," *i.e.*, literally to make eucharist.

C. E. POCKNEE.

MIDSUMMER EVE IN KIDDERMINSTER.

In no country in the world are old traditions more faithfully and lovingly preserved than in England; of this a notable instance has just come to my notice. The town of Kidderminster, Worcestershire, is known to everyone as the centre of carpet-manufactory. Its situation is very attractive. Somehow or other the river Stour manages to make its way through a limestone ridge. The centre of the town is at the bottom where it emerges on its way to join the Severn at Stourport, the comparatively modern town which grew up at the terminus of the traffic on the Severn. From the Town Hall one ascends steeply, and presently comes to the long and spacious Church Street which leads to the old parish church of St. Mary and All Saints. Some Saxon called Cydela must have founded a monastery here, but he has left behind him nothing but his name. The stately church is partly Decorated and partly later Perpendicular. The nave, W. front, clerestories and tower at the end of the S. aisle were restored by Mr. John Brinton, carpet-manufacturer, in 1895. At the East end is an extension built as Rede's chantry-chapel, converted into a grammar school in 1536 and so used up to 1848, when it was restored to church use by the then Earl of Dudley. The inhabitants of the street which climbs up to this fine church have always been partly well to do and partly poor, and to all appearances this is still the case. They have, however, been knit together into one community by a unique benefaction dating back for centuries.

At some remote date tradition says a "maiden-woman" left to the inhabitants of Church Street the sum of forty shillings to be put out to interest and vested in a trustee, who should engage to invite to his house on Midsummer Eve every male inhabitant of the street, to see to the distribution of farthing loaves to every child born or living in the street, and thus to promote "Peace and Good Neighbourhood," it being the object of the gathering to compose differences and disputes. The charity, once lost by being lent to a defaulter but then made up again, was unexpectedly augmented by the will of a bachelor, Mr. John Brecknell, who died on 7 March 1778. He left £150 to his trustees Mr. J. W. N. Penn—was he a Quaker?—and Mr. W. Lea. By a codicil he attempted to augment the sum but this did not take effect. His instructions were that the interest of his legacy was to be laid out in the following manner. A 2d. plum cake was to be provided for every child or unmarried person born or living in Church Street on Midsummer Eve; pipes, tobacco and ale were to be paid for and provided for the entertainment of all the male inhabitants of the street then assembled; the balance was to be distributed in sums of not less than 2/- or more than 5/- to the poorer inhabitants. If a Trustee died or removed from the street, another was to be elected

in his place; personal knowledge was an absolute *sine qua non*. Trustees were not to be held liable for any loss of money, but any misconduct on their part was to vacate the office. Since that date, the provisions of the bequest have been faithfully carried out, and the minute-book, signed by those annually present, will presently become a priceless historical document. It is provided that when Midsummer Eve falls on a Sunday, the supper is to take place on the preceding Saturday.

The supper was held at the Wharf Inn in 1831. Subsequently the better-class inhabitants took to meeting at each other's houses in turn, while the working men had their supper paid for out of the funds at an inn. In 1903 happily both meetings were combined, and the host for the occasion was paid 30/- to defray the plain supper. It was decided however that recipients of the charity were not to be invited: presumably the object of this was only to prevent canvassing or undue influence. The local paper reported the proceedings in the year 1924, when Dr. H. L. Miles, at whose house the supper was held, duly inquired of the company whether any difference or disagreement existed between any of them, as if so it was his duty to reconcile the parties. Nothing of the sort being stated, the time-honoured toast of "Peace and Good Neighbourhood" was duly drunk. The interest that year amounted to £6 19s. 4d. It was laid out as follows: loaves £1 10s. 0d., pipes, tobacco and ale £2 5s. 4d., the balance £3 4s. 0d., being distributed, 5/- to eleven persons, and 4s. 6d. to two persons. For the preservation of this delightful old custom unimpaired the town is largely indebted to Dr. J. Lionel Stretton, J.P. He first attended the supper in 1883, and since then has rarely missed one. In 1892 he became Trustee and Hon. Sec., vice Mr. W. Parry who had removed from Church Street, and has held office ever since. His kindness has made it possible to draw up this account of a probably unique institution. *O si sic ubique* is one's first feeling. It sets a magnificent example of what could be done in town or village throughout the land, if generous donors could be found. It is a splendid illustration of practical Christianity at its very best. It links the past and present, and shows the abiding strength of good traditions. Long may it continue its beneficial working in the town of its origin.

G.C.R.

WAR-TIME PROTECTION FOR STAINED GLASS MEMORIAL WINDOWS.

The protection of stained glass memorial windows in churches and public buildings from damage during an air raid has been a serious problem for many authorities. Large numbers of these heirlooms are monuments of the craftsmanship of a past decade and their worth is not to be assessed by the intrinsic value of a replacement.

Harpenden Methodist Church had a stained glass memorial window which was designed and presented to the church by Mr. Salisbury. With the outbreak of war it was decided to protect the window from any possible damage by having a robustly constructed box cover which would be splinter proof. To avoid "black out" appearance as well as the decorative effect which this window added to the church interior, it was decided that a lighting scheme should be installed which would reproduce the daylight effect which the congregation had admired and accepted as an amenity of the church. It was stipulated by the architects that the lighting should reveal the dignity and beauty of the window without distortion of colour values. The lighting experts of Messrs. Holophane Ltd., illuminating engineers, were consulted and an expert was sent to survey the installation and prepare a detailed scheme.

The stipulation of the true colour values as viewed by daylight and absorption values of different parts of the window presented a problem which could only be overcome by a trial installation.

The interior of the box was finished, a matt Chinese white colour as recommended by the lighting experts and a special reflector of prismatic design in turquoise blue glassware called "Correctalite" was used. It was found that the correct degree of colour rendering was achieved by the use of these special "Correctalite" reflectors as it was important that no lamps should be seen by the congregation inside the church.

Perfect diffusion was necessary but this

problem was at variance with the requirement that certain sectors of the window which were darker than the rest demanded a higher intensity of lighting.

These dense portions were treated by additional reflectors of a concentrating type placed so that the "cut off" from the reflectors was adjusted to a line which could not be seen from inside the church.

Ordinary gas-filled lamps of 150 w. size were used because the spectrum curve of these in conjunction with the correctalite glassware gave the nearest approach to a daylight view when the sky had normal diffusing clouds.

The result is that the congregation have now the normal daylight effect through the East window of the church exactly as it was before the outbreak of war.

The architects concerned were Messrs. Sedgwick, Weall and Beck, Watford, Herts, and the scheme was designed by Messrs. Holophane Ltd., Technical Service Dept., London, S.W.1.

MORE MISLEADING WORDS.

In a former number I spoke of the misunderstandings produced by the unhistorical use of the words "Puritan" and Nonconformist. There are other instances of the same kind. The word "pretend" formerly had no sinister meaning. It meant to claim what was believed to be a just right, not something fradulent. "The Old Pretender" and "The Young Pretender" were titles which were not intended to denote that those persons were claiming something which they knew not to be due to them; quite the contrary. And when Bishop Butler said to John Wesley "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing," he did not mean to accuse him of a deliberate fraud.

And this leads one to another misleading word. The eighteenth century bishops are often held up to scorn for their warnings against "enthusiasm." But they did not use the word as we do in the sense of "zeal," but rather of "fanaticism," particularly when based upon a claim to special inspiration, which is the proper meaning of the word. And anyone who has read accounts of the effects of the preaching of Wesley and Whitfield and others of the time upon their hearers must acknowledge that the bishops were not without some justification for this warning which they addressed to their flocks. Whether we should make the same distinction between zeal and fanaticism that they did is another question.

Another misleading word in our liturgical use is "wealth." Its original meaning was not the narrow one of "riches," but was the more general one of "well-being," as in "commonwealth." As understood to-day, it gives a false antithesis to "tribulation," or at least an incomplete and misleading one, and leads to misunderstanding in Psalm 69, verse 23, and Psalm 66, verse 11.

E. G. P. Wyatt.

THE OFFERTORY PROCESSION.

(Taken from the Magazine of the John Keble Church, Mill Hill.)

To speak of the collection of alms at Evensong as "the Offertory" is to miss the point. That is, quite simply, "the Collection." The Offertory is the setting of bread and wine on the altar at the Holy Communion together with the personal alms of the congregation; and if you turn to the pages of the Revised Order of the Holy Communion (1928) you will find a main section headed "The Offertory," which covers a great deal more than the collection of money.

The setting of bread and wine on the altar is no minor incident in the Eucharist. It will be remembered that until quite recently it has been the custom at the Family Communion here, for the bread and wine, not to be slipped quietly on to the altar, but to be carried solemnly by the Subdeacon by a somewhat circuitous route so that the gifts might be presented formally at the centre of the altar.

During Lent, on two separate occasions, much stress has been laid upon the importance of the offering *by the people* of the bread and wine for the Eucharist. It is the

first act, as it were, in the great drama of the Eucharistic Sacrifice. Homely bread and merry wine are offered, symbols of our natural life—food and drink—one white wafer from each person offering; not a costly offering as yet, but soon, by the blessing of God's name over the gifts, by the Prayer of the Church, and under the influence of the Holy Spirit, to become mysteriously and intimately associated with the costly offering of Our Lord in his life and death on Calvary, and so to be transfused with His risen life. We can only express this by saying that they are then "the Body and Blood of Christ."

When we first offered the bread and wine it was as though each of us, in his own wafer, was offering to God his or her own life during the coming week: in the act of Communion, that which we had offered is given back, charged with the value of the divine sacrifice, the risen life of Christ himself. It is to emphasize such thoughts as these that the manner of the Offertory at the Family Communion has been changed recently. To underline the fact that the offerings are the people's offerings, the bread and wine are now set beforehand on a table at the back of the church. After the alms have been carried up, two representatives of the congregation (not officials, necessarily—they might be men or women, boys or girls) carry up the box of altar breads and the wine and water, and hand them to the Deacon and Subdeacon at the entrance of the sanctuary. There, breads are taken on to the paten, and the cup is mixed.

So from the midst of the people their own offerings of bread and wine are borne to the altar for the divine acceptance. The underlying symbolism is that in the Eucharistic Sacrifice the lives of Christians themselves are offered up to God to be a living sacrifice in union with their Head.

NATIONS AND MORALITY.

It is often stated that the laws of Christian morality are binding upon nations as well as individuals. This is no doubt true, but the application of those laws cannot always be the same for nations as for individuals. The fact is that much confusion of mind results from our habit of personifying nations, speaking of them as if they were individual persons. The fallacy should of course be obvious, for nations do not and cannot act as individuals. When it is said that a nation does this or that, what is meant is that the governors of the nation, or perhaps its army or its navy, are doing this thing. Those who have been entrusted with the government of a nation are in the position of trustees, who are bound to do their best to act on behalf of those whom they represent, and to protect their interests, and guard them from ill-treatment and violence. In order to do this they must be ready to resort to force, when there is no other way of carrying out their duty. The Christian law forbids individuals to resort to retaliation, but it nowhere gives the command to forgive injuries done to other people. If the governors of a nation do not use the force which is necessary to protect those for whom they are responsible, they are betraying their trust.

This habit of personifying nations does harm in various ways. For instance most Irish people hate the English nation for past injuries. But what could be more unreasonable? What actually happens is that the Irish of to-day hate the English of to-day for what the ancestors of the English did to the ancestors of the Irish. Again, most people in the United States are prejudiced against the English of to-day, because of injuries believed to have been done by the English to their ancestors more than 150 years ago.

THE DECLARATION OF FAITH.

Some years ago an important Declaration of Faith was signed by 4,000 Anglican priests and sent to the Patriarch of Constantinople. The document had been passed by the Theological Committee of the English Church Union, and it was that society which organized the distribution of it for signature. It may be regarded, therefore, as representing the position of "official Anglo-Catholicism." The consequences were momentous. Within three months the Patriarchate of Constantinople accepted Anglican Orders as

equivalent to Roman or Armenian Orders; and its example has since been followed by the sister churches of Alexandria, Jerusalem, Cyprus, and Roumania. This document (which can be obtained from the Faith Press for one penny), is therefore of very great importance.

The eighth clause in this Declaration of Faith is as follows: "We affirm that by consecration in the Eucharist, the bread and wine, being blessed by the life-giving power of the Holy Spirit, are changed and become the true body and the true blood of Christ, and as such are given to and received by the faithful. We hold, therefore, that Christ thus present is to be adored. As to the actual manner of the change, and of the mode of the presence, no doctrine on this point is laid down by any Oecumenical Council, and therefore, while believing the fact, we do not venture to define the mode. There is here a divine mystery which passes human understanding."

It will be observed that in this statement it is the blessing by the life-giving power of the Holy Spirit that effects the consecration; not the recitation of the Words of Institution. This is the teaching of the Orthodox Church: and it is precisely the reason why we press for the use of the 1928 Canon with its Epiclesis (as in the Orthodox and all other Eastern liturgies). If this was the view taken by the official Anglo-Catholics, why do they now oppose so strongly the use of the 1928 liturgy?

Another significant point in the Declaration is Clause 3. "We affirm that each particular Church is rightly independent and self-administered in matters which are not essential to the faith or practice of the Universal Church." The main principle for which we stand could hardly be better put. If the Church of England is rightly independent and self-administered, what possible defence can there be for the so-called "Western Use," and the acceptance of Roman authority in liturgical matters?

C. B. Moss.

ANARCHY AND THE KALENDAR.

I was asked lately by a member of the laity why some parishes kept Lady Day this year on Monday, April 1, and others on Tuesday, April 2. I could only reply that the latter were obeying the rule of the Church, while the former were using their private judgment.

In the 1928 Prayer Book the rules for the transference of feasts are carefully laid down. In some cases, where a Holy Day coincides with a Sunday, it is transferred to Monday. But if Lady Day falls in Holy Week or Easter Week (as has happened four times in the last ten years), it is transferred to the Tuesday following Low Sunday, to prevent the Evensong of Low Sunday from clashing with the First Evensong of Lady Day.

In some parishes, however, they follow the Roman rule, and transfer Lady Day to the Monday.

The point may seem unimportant, but the principle involved is of great importance, and it is clearer in questions of the Kalendar than in some others, because there are no doctrinal or devotional side issues. It does not matter whether we keep Lady Day on Monday or Tuesday, but it does matter that we should all keep it on the same day, and that we should do so in obedience to lawful authority.

There can be no doubt that our bishops have the right to decide this question, and have used their right. Even those who reject the authority of the 1928 Prayer Book as a whole must admit that this question has got to be decided, that it is the bishops' business to decide it, and that they have done so on perfectly reasonable grounds.

Any priest who chooses to keep Lady Day on Monday, in such a case, can only do so either on the ground that he has the right to play about with the Kalendar as he chooses, or else on the ground that the Pope has more authority over him than the English Bishops. On the latter view, he has no right to act as a priest at all, for the Pope regards him as a heretic without even valid orders.

Lady Day is not the only case at issue. Some years ago St. Barnabas' Day coincided with Corpus Christi. Whatever may be said for keeping the feast of Corpus Christi (with the bishop's permission), it is not a feast now officially recognized by the English Church. Clearly it was our duty to observe St. Barnabas' Day, and keep Corpus Christi, if we wished to keep it, on some other day. (Incidentally, I believe Corpus Christi is now kept in the Roman Communion, not on the Thursday after Trinity Sunday, but on the following Sunday.)

I don't wish to be over-rigid. There is a good deal to be said for the common practice of observing Holy Days on the following Sunday, because otherwise the bulk of the laity, who only go to church on Sunday, would never notice these Holy Days. But it is another matter to keep in this way Holy Days which the English Church does not recognize, such as the Assumption of our Lady on Aug. 15.

This festival, which is observed as a great festival in both the Roman and Orthodox Communions, was indirectly recognized by the English Church after the Reformation, because it appeared in the official Kalendar of the University of Oxford, together with Corpus Christi and All Souls' Day. But when the Kalendar was revised in 1927, All Souls' Day was restored, and a proper day for Corpus Christi (though without mention of the date) was sanctioned, but the restoration of "Lady Day in Harvest" was definitely rejected. The reason for this was, that the English Church maintains the principle that only feasts with a scriptural basis (of which Aug. 15 is not one) are observed as Greater Feasts, and that it is impossible in practice to sanction the observance of the Feast of the Repose of the Blessed Virgin without appearing to sanction the legend of her bodily assumption into Heaven ; for which there is no real historical evidence, and which presents obvious difficulties which did not trouble the medieval mind.

A curious point raised by some people is the difference between the Anglican and Roman Communions in the observance of St. Matthias' Day in Leap Year. Rome still follows the strange practice of the ancient Romans, who reckoned the days of the month backwards from the Kalends, or first day of the next month. Consequently, in Leap Year, according to the Roman Kalendar, St. Matthias' Day falls on Feb. 25 instead of Feb. 24. But the Anglican Communion has nothing to do with Kalends; and for us to keep St. Matthias' Day on Feb. 25 in Leap Year is ridiculous and pedantic as well as disloyal.

All the feasts I have mentioned were observed in the English Church before the Reformation. The Counter Reformation, under the influence of the Jesuits, imposed on the old kalendar a set of new festivals. None of these has ever been recognized in the English Church, and it is highly undesirable that they should be. The best known is the feast of St. Joseph on March 19, which, though it apparently dates from the 15th century, only became prominent during the Counter-Reformation. It is significant that neither in Eastern nor in Western Christendom was St. Joseph ever emphasized till modern times. There is not a single ancient church in England dedicated to him, nor have I heard of one in any other country. The reason for this was, that St. Joseph was a saint of the Old Dispensation, not of the New, (though in the Orthodox Communion, which observes Old Testament Saints' Days, I have never heard of any special cult of St. Joseph), and still more, because to emphasize St. Joseph is to endanger popular belief in the Virgin Birth. The Jesuits, however, ignored these considerations ; St. Joseph was proclaimed "Patron of the Whole Church" in 1870, and the cult of "Jesus, Mary and Joseph" has become so popular that they are known in some countries as "the Jesuit Trinity."

The feast of St. Joseph appeared, as a red-letter day, in the Kalendar of the "Green Book" (E.C.U. Prayer-Book Revision proposals), but it was rejected by the Convocations. It has unfortunately been introduced, as a black-letter day, into the Kalendar of the Scottish Church, and apparently also into recent proposals passed by the Synod of the Province of India.

It is permissible, with the leave of the ordinary, to observe additional black-letter days ; there are some saints who ought to be in our kalendar but are not, and there are often local reasons for commemorating a particular saint (*e.g.* St. Osmund at Salisbury and St. Frideswide at Oxford). But the observance of the feast of St. Joseph is to be discouraged ; first, because it would raise difficulties about the Virgin Birth in the minds of ignorant people, and second, because it is associated with the sloppy devotions of the Jesuits. St. Joseph, as our Lord's foster-father, is not a suitable patron for fatherhood and the family ; and the tradition of the ancient and medieval Church is opposed to this cult.

But the question of the introduction of Counter-Reformation festivals is much less important than the necessity of general obedience to the kalendar authorized by the Church. No parish has the right to observe any feast without authority ; provincial, or at least diocesan. (Papal authority is no authority at all for us ; in some cases it is a reason for non-observance rather than

observance, where false doctrine or superstition is implied.) Why do not the bishops issue every year, through the publishers of kalendars, a list of the feasts transferred in that year, and formally forbid their observance on any other day? No other church in Christendom would tolerate the observance of a feast on different days in different parishes. If we could learn to act together in small matters like this, we should have taken one step towards acting together in greater matters.

C. B. Moss.

THE ELIZABETHAN SETTLEMENT.

III. The Roman Challenge. (*Continued from* p. 11.)

(*c*) Meanwhile the Pope had launched his famous bull, "Regnans in Excelsis," and John Felton had nailed it to the door of the palace of the Bishop of London. Its publication has been described as "one of the most serious blunders in Papal history." Apparently the Pope Pius V was persuaded into this rash action by some ardent English exiles at Rome, who fondly imagined that what had been effective against the hated John in the 13th century would have the same result against an outstanding representative of the New Monarchy, buttressed by an efficient middle class government and a growing personal affection on the part of the people, three and a half centuries later. This is the tone of the Bull:—

". . . We seeing that impieties and wicked actions are multiplied one upon another, as also that the persecution of the faithful and affliction for religion groweth every day heavier and heavier, thro' the instigation and by means of the said Elizabeth, . . . We do out of the fulness of our apostolic power declare the aforesaid Elizabeth as being a heretic and a favourer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of excommunication, and to be cut off from the unity of the Body of Christ. And moreover we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever . . . And we do command and charge all and every the noblemen, subjects, people, and others aforesaid that they presume not to obey her or her orders, mandates and laws . . ." (Tanner, op. cit. 145—146).

What was the result? The decree could not be executed, and numbers of loyalRoman Catholics in England found themselves thrust into an impossible position. For the English government must now assume that a Romanist's oath of allegiance meant nothing to him; he was absolved from it. More stringent methods were clearly called for, and consequently we have the Act of 1571.

This really began the "persecution" of Roman Catholics in England. It was now treason to join the Church of Rome, to reconcile others to the Church of Rome, or to obey Papal bulls. The goods of anybody remaining abroad without royal leave were declared forfeit to the Crown: and to bring into the country an "Agnus Dei" (a little wax imprint of a figure of a lamb made from Paschal candles), or any crosses, pictures or beads blessed by the Pope, was a penal offence.

That was the position in 1571, and it marks the end of the first stage of the reign.

III.

(*d*) 1571—1581. *The situation that led up to the next important Act.*

Why was fresh legislation necessary ten years later? The new factors in the situation may be summed up as follows:

1. Popular opinion was now definitely veering in a Protestant direction. The people who had witnessed the Marian burnings in their own country were now faced with the awful massacre of St. Bartholomew's Day, 1572, in France (and the Papal Te Deum which followed it). This was the time, too, of the atrocities of the Duke of Alva in the Netherlands, where in the five years 1567—1572 eighteen thousand people are said to have perished. Under such circumstances, popular dread and horror of Rome and her agents was bound to increase, especially in the cities, where these things were known and discussed, and Foxe's famous "Book of Martyrs" had been set up in every Parish Church.

2. To this must be added the growing spirit of national pride, engendered by the increasing tension with Spain. Spain was England's chief commercial rival, and Spain was the champion of Roman Catholicism. Buccaneering sailors in the waters of the

New World brought back tales of martyrdom at the hands of the Inquisition; as far back as 1562, according to Froude, twenty-six such sailors were burnt as heretics, and hundreds were languishing in dungeons. Spain and Rome became identified.

3. Nevertheless, Romanism had not died out in England by any means. There were plenty of "recusants" (people who refused to attend Church), and in 1577 the Bishops were ordered to submit a list of those known to them. The lists are very incomplete, whole counties being omitted, and only the notorious offenders are named, but 1600 persons are mentioned. Dr. Mathew, in his book "Catholicism in England, 1535—1935," gives an interesting account of the findings in Oxford and York. The Oxford Halls are thus dealt with:

"Newe Inne. Mr. Denne, a Mr. of arte, Fitzsimons, Doring, Pluncket, young Irish gents, never come to the church. Edmond Hall. One Ruckwood, an old priest, is never sene, neither at praiers, communions, nor sermons: esteemed to be worthe one hundred pounds.

"Hart Hall. Reading the Manciple there cometh not to the churche nor receiveth, neither Mr. Rudde an auntient Mr. of arte, neither Mr. Naile, nor manie moe that lie in his lodgings there, whose names are unknowne to me. The Principall, one Mr. Randoll, is verie much suspected; he will not present anie thing upon his othe.

"Alborne Hall. Marshall, an old Mr. of arte and a priest, never commeth to the churche, and is thought to say masses in corners.

"Glocester Hall. The house is greatly suspected, and yet the principall there presented nothing to me. One Sir William Catesbie lieth there." (State Papers, Domestic, Eliz. 118, n. 37, 1.)

As for York: "the old religion was strong and the authorities were able to report a considerable number of prisoners in custody either at Hull or in York castle. These included five priests, three schoolmasters, a number of esquires and gentlemen, Mr. Thomas Vavasour, doctor in physic, Francis Parkinson, yeoman and william Brimley, labourer, "wilfull men and nothing worthe," Stephen Branton, blacksmith, William Tesimond, saddler, Thomas Oldcorne, tyler, and Oliver Walker, carpenter . . . Among the women prisoners in York castle was the celebrated Mistress Margaret Clithesrow, the wife of a butcher in that city. The reasons given by the prisoners for their refusal to come to the Anglican service show the reactions of a proportion of the townsfolk to the changes. Thus Mrs. Isabell Porter, wife of Peter Porter of Yorke, tailor, "sayeth that she cometh not to church because her conscience will not serve her, for things are not in the church as it hath been aforetime in her forefather's time": and Mrs. Margaret Taylor declared that "she cometh not to the church, because there is not a priest as there ought to be, and also that there is not the Sacrament of the Altar." Among the women recusants at large were Mrs. Elizabeth Dyneley, whose husband was Lord Mayor of York that year, and the two daughters of Thomas Hewett, who were described as "yonge, and wilfull, worth nothinge." The younger of these was a seamstress, and the elder lived with her father at Ousebridge End, refusing to attend the service "because there is no priest there nor right Sacrament." George Wilkinson, a felt maker and hatter in Castlegate, pleaded his conscience, saying he would remain in the faith he was baptized in. Far removed from politics, those whose attachment to Catholicism had been real and not merely formal awaited the coming of the new English priests whom Dr. Allen was training."

And that last sentence brings us to the point why this new Act of 1581 was necessary.

4. England was being invaded by seminary priests and Jesuits from abroad. As the chronicler Fuller puts it in his usual quaint way:

"Now began priests and Jesuits to flock faster into England than ever before: having exchange of clothes and names and professions. He who on Sunday was a priest or Jesuit was on Monday a merchant, on Tuesday a soldier, on Wednesday a courtier, etc., and with the shears of equivocation (constantly carried about with him) he could cut himself into any shape he pleased . . ."

And the invasion was particularly obnoxious to the Government for this reason: the Queen's life was in danger. There had been a conspiracy in 1571 (the Ridolfi plot, for which Norfolk was executed), and constant vigilance had now to be kept to preserve the Queen from sheer assassination. Of course not all the priests were desperate characters, but how was the Government to distinguish? After the Papal Bull, the

priests were bound to incur indiscriminate condemnation. But who were they, and where did they come from ?

(*a*) By far the greater number were secular priests trained in seminaries abroad, first at Douai (1568), then at Rheims (1578), with an offshoot at Rome founded in 1579. William Allen was responsible for this new development. He was an Oxford man, Principal of St. Mary Hall at the accession of the Queen. He saw clearly the need for a regular supply of priests in England, and founded the College at Douai in consequence. A visitor to the College in 1575 has left a record of what he found :

" It was a beautiful sight which I beheld when I was lately there. In that refectory where in our time we sat down about six at one table, nearly sixty men and youths of the greatest promise were seated at three tables, eating so pleasantly a little broth."

And they certainly were youths of the greatest promise : picked men of over thirty years of age, graduates of Oxford and Cambridge, carefully trained in controversy and fired with the martyr spirit. By 1580 a hundred had been sent over.

Dr. Mathew has a very interesting account of their adventures in England :

" Definite hiding-places were constructed, small masked cupboards for the vestments and chalice, and larger spaces, frequently behind masonry, for the concealment of priests . . . The real hiding places seem first to have been contrived in the manors of Catholics living in the south of England and the Midlands, probably because the strength of the old religion in the North made this method less necessary. In Lancashire, Yorkshire and Northumberland there were in the early days of the persecution so many cottagers on whose fidelity the priests could rely ; but in the south the strain was greater. Many of the more celebrated hiding-places were constructed by Nicholas Owen, a Jesuit laybrother, a small man with a limp, who developed a very resourceful invention in the course of the twenty-five years which he spent in assisting the fathers and carrying on this work. He was twice captured and on the second occasion was starved out of one of his own refuges at Hindlip after a search lasting four days. He would reveal nothing and died in the Tower under severe torture.

Some of the earlier hiding-places were behind chimneys, a dangerous arrangement which later led the pursuivants to light the fires in the house which they were searching so that those in concealment would be smoked out of their refuge. In the smaller houses attic and loft spaces were frequently utilized. The use of sliding panels and any wall space which might ring hollow in a search was obviously inadvisable ; some houses contained both rather amateur refuges and those of more expert construction. Possibly the very best hiding-hole at present extant is that at Sawston near Cambridge where the entrance is concealed in the staircase flooring and the walls have all the thickness of Tudor masonry. Baddesley Clinton is remarkable in that an old sewage tunnel seems to have been employed.

Among the English counties Warwickshire and Worcestershire possess the greatest number of refuges that have so far been discovered ; a fact perhaps accounted for by the presence of a considerable Catholic minority among the gentry, without any very solid support from the farmers and labourers. In the West country there were few hiding places, the examples at Lulworth and in the Waldegraves' manor at Chew Magna being among the rare specimens. Two areas had a purely adventitious importance ; the Thames valley, across which lay the routes which a priest would take when moving from London to the western Midlands ; and those sections of the counties along the sea coast, which were within reach of unfrequented landing-places and not far from the capital. In London itself there were numerous hiding-places ; but in the houses of the great peers, like Arundel House or Southampton House, it was possible to live privately without fear of arrest, except in times of emergency. It is probable that many refuges were contrived in the inns frequented by Catholics."

(*b*) In 1580 came the Jesuits themselves. This Order trained some of the seminary priests described in the last section, for the House founded at Rome in 1579, as an offshoot from Douai, was entrusted to their care. But their own numbers in England in this reign were small, judging by the record of " victims," which totalled about eleven only, compared with 116 secular priests. Still, however few in numbers, they they were a force to be reckoned with. They had made themselves, as we saw in the first lecture, the champions of the Counter-Reformation, and they remained by far the most formidable weapon of the Holy See, " the greatest missionary force since the time of the Apostles."

The first to land in England in 1580 were the famous pair: Edmund Campion and Robert Parsons, both Fellows of Oxford Colleges and two of the finest sons of the University. Campion was immediately successful: he preached to a large audience in London, and for twelve months he was winning converts up and down the country: but he was betrayed, imprisoned and racked for five months, and finally executed at Tyburn with other priests in December 1581. We cannot fail to admire the spirit of his final appeal to the people of England, known as "Campion's Challenge":

"Many innocent hands are lifted up for you daily and hourly by those English students whose posterity shall not die; which beyond the seas, gathering virtue and knowledge for the purpose, are determined never to give you over, but either to win you to heaven or to die upon your pikes . . . The expense is reckoned, the enterprise is begun; it is of God, it cannot be withstood. So the Faith was planted, so it must be restored."

Parsons, however, returned to the Continent in 1581 and remained abroad till his death in 1610.

IV.

Such then was the Roman menace in 1580—an influx of priests and Jesuits, the best fanatically determined to restore England to the Roman obedience, the worst deliberately intent on the actual assassination of the Queen.

What was the Government's answer?

(*a*) The existing laws were more strictly enforced.

An interesting illustration of the way the Law was enforced in the counties may be found in a recent book by A. L. Rowse on Sir Richard Grenville, one of the Elizabethan heroes who was also a Justice of the Peace and a local magnate. The strange religion of these pirates, as we must now regard them, is shown in the description they offer of the objects of their enterprise overseas, which are said to include "the enlarging of Christian faith which those naked barbarous people are most apt to receive and especially when it shall not carry with it the unnatural and incredible absurdities of papistry": on which Mr. Rowse comments, "This was more or less common form in all these early ventures in imperialism; or perhaps not merely common form, for nothing is more surprising than the devoutness of these sea-marauders and pioneers of Empire, Hawkins, Drake, Gilbert. The farther they went and the more they ravaged, the more pious they became."

This was the type of man, too, who enjoyed the spoil of the monasteries. "The transformation of the Abbey church into a mansion," we read, "was complete by 1576—at least that is the date given on the frieze of the great fire-place in the Hall. On the whole it is remarkable how conservative Grenville was in the changes he made . . . He left the external arrangements of the monastic buildings virtually untouched; the great tithe-barn of superb proportions—the farm buildings—the gate-house and its little tower. Within, the changes were more drastic . . . The nave of the Church was divided up into three reception rooms, with bedrooms and a withdrawing room above . . ."

A whole chapter is devoted to his work as Sheriff. Here we read of the arrival of a (Jesuit) priest, Cuthbert Mayne, in 1578; of how he lived with a branch of the Arundell family, and was finally hunted out by Grenville himself and ultimately executed. The relevant passages are well worth quoting:

"Mayne reached Cornwall safely and lived in the household at Golden for a year before anything happened. Ostensibly he went about the country as Tregian's steward; and since the latter's estates reached as far as Tremolla near Launceston, this gave Mayne an opportunity of travelling about, visiting Catholic families, reconciling the lapsed, and administering the Sacraments. He admitted in his last examination to having said Mass, but would not say where or who were present. All this was, of course, contrary to the laws, and there were heavy penalties attached to the breach of them, though subsequently they became still heavier . . ."

Next year, Grenville was made Sheriff, and getting wind of the priest's secret activities, went to Tregian's house to investigate: "As soon as they came to Mr. Tregian's house, the Sheriff first spake unto him saying, that he and his company were come to search for one Bourne, which had committed a fault in London, and so fled to Cornwall, and was in his house as he was informed. Mr. Tregian answering that he was not there, and swearing by his faith that he did not know where he was, further telling him to have his house searched he thought it great discourtesy, for that he was

a gentleman as he was, for that he did account his house as his castle : also stoutly denying them, for that they had no commission from the Prince. The Sheriff being very bold, because he had a great company with him, sware by all the oaths he could devise, that he would search his house or else he would kill or be killed, holding his hand upon his dagger as though he would have stabbed it into the gentleman. This violence being used he had leave to search the house.

" As soon as the Sheriff came into the chamber, he took Mr. Mayne by the bosom and said unto him, " What art thou ?" and he answered " I am a man." Whereat the Sheriff being very hot, asked whether he had a coat of mail under his doublet, and so unbuttoned it, and found an " Agnus Dei" case about his neck, which he took from him and called him a traitor and rebel with many opprobrious names."

So the wretched priest was hailed off to prison at Launceston, and tried at the Michaelmas sessions. Grenville rode up to London to inform the Council, and the order for Mayne's execution arrived in November. It was the usual gruesome business :

" The place of his execution to be at Launceston upon a market-day ; where after he shall be dead and quartered, his head to be set upon a post and placed in some eminent place within the said town of Launceston, and his four quarters to be likewise set upon four posts and placed the one at Bodmin, the second at Tregony, the third at Barnstaple and the fourth at Wadebridge."

And Grenville was knighted for his pains.

(*b*) *The Act of* 1581 " to retain the Queen's Majesty's Subjects in their due obedience." This had two main provisions :

1. It was high treason to attempt to reconcile any English subject to the Roman faith : and high treason for anyone to be reconciled.

2. The old shilling fine for recusancy was increased to one of £20 a month. And many loyal English Catholics were thus very hard hit indeed.

V.

It only remains to deal with the Acts passed in 1585 and 1593, and to ask why yet further legislation was necessary.

(*c*) In the early eighties a clash with Spain became almost inevitable. While English seamen were becoming more and more daring and pugnacious (with the definite approval of the Government, for Drake was knighted in 1580), Philip for his part seemed to be winning the battle of the Netherlands. William the Silent was murdered in July 1584, and English help went out with the Earl of Leicester himself in the following year. The great Armada was nearly ready to sail.

(*d*) At the same time, Elizabeth was surrounded by a whole nest of plots. There is a good picture of how they were hatched in A. E. W. Mason's novel " Fire over England." There was the Babington plot and the Throckmorton plot, and the Spanish ambassador, Bernardino Mendoza, was certainly implicated. Parliament realized the danger. It would be dissolved by the demise of the Crown, and the heir to the throne was Mary Stuart.

Hence the new Act of 1585, " against Jesuits, Seminary priests, and such other like disobedient persons." What did it say ?

From the government's point of view it was both reasonable and just. It did not deal with the loyal, English-born resident Catholics, but with the foreigners, priests educated and ordained abroad, who were believed to be responsible for the plots against the Queen. These were to leave England within forty days from the end of the session of Parliament, or forfeit their lives. Anyone sheltering them would be similarly punished. English students in foreign Colleges were to return within six months, and within two days of their arrival acknowledge the Queen's Supremacy, under pain of high treason.

Finally, we reach the Act of 1593, " against Popish recusants." Just as the Act of 1536 for the final extirpation of Papal authority marked the climax of the anti-Roman legislation of Henry VIII's reign, so this act was the last blow struck in Elizabeth's reign. It is interesting and important as showing that the Acts of 1581 and 1585 had partially failed in their object ; and still more, that even the defeat of the Armada in 1588, with the tremendous self-confidence which that victory gave to Englishmen, had not rendered England or the Queen safe from Rome. War with Spain went on ; Sir Richard Grenville himself perished with the " Revenge " in 1591 ; and priests still came into the country. Dr. Mathew gives a number of interesting examples in his book :

" In the last days of October, 1588, shortly after the ships of the defeated

Armada had returned to Spain, Father John Gerard, a young Jesuit priest of twenty-four, landed with his companion Father Oldcorne on a solitary part of the Norfolk coast near Bacton and passed the night in a wood by the sea-shore in the soaking rain. Within a few days he was in Norwich and had met a wealthy Catholic, Edward Yelverton, and his labours had begun. Gerard was a man of very straightforward and determined character; remarkably courageous, as his sufferings on the rack were to show; interested in field sports and hawking; ready and capable. He came of ancient family from Bryn in Lancashire, had had a desultory education and was little interested in book-learning. A description given in the Salisbury MSS. gives a remarkable impression of his personality. 'Mr. Gerard,' the account runs, 'was of stature tall, high shouldered, black haired and of complexion swarth, hawknosed, high templed and for the most part attired costly and defencibly in buff leather, garnished with gold or silver lace, sattin doublet and velevet hose of all colours with cloaks correspondent, and rapiers or daggers, gilt or silvered.' With him there came in that quickness and assurance of the Counter Reformation, the sense of the old religion suitable to men of birth, the impression of an adventurous loyalty which appeared as the inevitable Christian background for a man of honour. In the circles in which John Gerard moved for the next seventeen years the point of honour was dominant. On this he could bring to bear the actuality of the 'Spiritual Exercises.' It was a question as to whether the young men with whom he came in contact would choose the standards of a reinvigorated Catholicism or those of the military courtiers of the period, who lived with quick gains and dangers against a background touched with patriotism and lit by a mounting and consciously heroic self-sufficiency. Father Gerard's success was very great and it is not surprising that he and some of his companions became the unique guides of those young men to whom they had shown the Christian alternative.

"Two severe losses were sustained in the middle portion of this period by the capture and execution of Robert Southwell and of another Jesuit Henry Walpole, both of whom were condemned for their priesthood in 1595.

"In the North a determined Catholicism had endured throughout the reign, and was well served by a strong supply of priests mainly belonging to the secular clergy. Thus in the years between 1588 and 1603 eight secular priests, one Jesuit, and eleven laymen were executed at York for their religion, while seven priests and three laymen suffered at Newcastle and Durham. Here there was a definitely Catholic section of the townspeople as in York and Lancaster.

"The position of London was unique as a result of its constant growth and large floating population. For a Catholic with some connections among the recusants it was probably not too difficult to gain information as to where masses were being said, and there was very likely a tendency for ardent Catholics to gravitate towards employment which was controlled by their co-religionists. There were great households, like that of Lady Arundel, which provided for very numerous dependants and almost required Catholics in the key positions. In other cases a steward who belonged to the old faith could do much. The recusant tradesmen preferred apprentices who could be trusted not to spy on their movements. There were inn-keepers who catered for the numerous Catholic gentry.

"Among the lay martyrs in London three have an especial interest; Alexander Blake, an ostler, hanged in Gray's Inn Lane in 1590 for assisting priests; John Roche, an Irish waterman, hanged for helping a priest out of Bridewell in 1588; and Richard Martin 'a layeman executed only for being in the company of Mr. Robert Morton, Priest, and paying vi^{d} [6d.!] for his supper.'"

So the Act of 1583 sets out to make provision "for the better discovering and avoiding of such traiterous and dangerous conspiracies and attempts, as are daily devised and practised against our most gracious Sovereign lady"; and its main provision was a Five Mile Test. "Be it enacted that every person above the age of sixteen years, being a Popish recusant and before the end of this session of Parliament convicted for not repairing to some Church, chapel, or usual place of common prayer to hear divine service there, and having any certain place of abode within this realm, shall within forty days next after the end of this session of Parliament, repair to their place of dwelling where they usually heretofore made their common abode, and shall not any time after remove above five miles from thence."

VI.

That was roughly how the State attempted to deal with the Roman minority in the nation. It remains just to summarize how many actually suffered death, and to ask how far it was a persecution.

The Roman case has been put at some length in a book called "The English Martyrs," published in 1929, a collection of papers read to a Roman Catholic Summer School at Cambridge. One cannot help thinking that it is a pity to rake up all the unpleasant facts of the business, to erect altars of sacrifice at Tyburn oratory, and to set about the lengthy task of beatifying and canonizing the victims. But at any rate the researches of these Roman Catholic scholars have corrected some previous estimates of the numbers who suffered. The total in Elizabeth's reign was under 200, but whereas Green in his Short History asserts that "no layman was brought to the bar or to the block" under the Acts of 1581 and 1585, it seems certain that quite sixty men and women were put to death under those Acts. Nevertheless many of the statements in this book are quite impossible to defend or maintain:

"The Act (of 1585) put beyond all doubt the fundamental divergence of Christianity from Anglicanism, and made evident the determination of the English Government do do all in its power to destroy the Christian Church in this country."

"If the Elizabethan religious settlement be the true religious system, Christianity is treason."

"What the Act does is not to punish the priesthood, but to punish men for refusal to acknowledge Elizabeth as the guardian of one's soul and the arbiter of eternal salvation."

These are fantastic exaggerations, but the writers are on surer ground when they complain that the Government acted on the assumption that because many priests were traitors, therefore all must be condemned. But surely that was almost inevitable at such a time, in the heat and fever of the sixteenth century, when a small national State was struggling for its political independence. It was impossible then to make nice distinctions between priests who were politically safe and priests politically unsafe. The Papal bull of deposition and the continuous plots against the Crown put them all into an untenable position.

Professor Pollard as usual sums it all up admirably, when he says:

"The vexed question whether the Romanists died for treason or for their faith, implies an antithesis which had little meaning in that age of mingled politics and religion. Campion was legally condemned on a charge of treason, in which he was involved by his religion . . . Morally he was as innocent, legally he was as guilty, as Lady Jane Grey; and in neither case was the victim the real culprit. Pitiable tragedies like Campion's have only been rendered unnecessary through the abandonment by the Heads of Churches of their claims to dispose of the fortunes of States."

So we may conclude that though the story of the Elizabethan Settlement and its enforcement is grim enough, Elizabeth was not necessarily a religious persecutor, nor her Roman Catholic victims necessarily martyrs. The whole conflict is a Christian tragedy.

V. L. JOHNSTONE.

ANNUAL MEETING.

The Fifteenth Annual Meeting of the Anglican Society was held on Wednesday, April 3rd, 1940, at 2.30 p.m., in St. John's Church House, Red Lion Square, London, by kind permission of the Vicar of St. John's. It was preceded by a meeting of the General Committee at 11.0 a.m. The Revd. H. Adeane Byard presided, and fifteen members were present.

The meeting was opened with prayer, and the minutes of the last meeting were read and approved. The President then called upon the Revd. G. B. Timms to present his report as General Secretary.

The Secretary said that the year had been largely one of re-organisation consequent upon the resignation of the Revd. W. E. Norris from the office of Secretary. The first task which faced him upon taking over his duties was the re-issue of the Society's leaflet. With the approval of the President he has prepared the draft of a new leaflet, which was submitted to the Executive Committee. They carefully considered it; certain amendments were proposed and approved; and he was instructed to proceed with the printing of it. This had now been done, and copies were available for distribution.

While the new leaflet was under consideration it was, he continued, impossible to do much in the way of obtaining new members, but from November 1939 onwards he had caused to be distributed 139 copies to persons likely to be interested, but with success in only seven instances. This he attributed, from the replies he had received, to a general tendency to suppose that the work of such societies as theirs faded into relative insignificance in comparison with the great struggle in which the nation was involved. Such an attitude, he felt, was short-sighted and mistaken, for the issues of the war were essentially moral and religious, and people were becoming increasingly perceptive of that fact ; not for a long time had there been such a readiness to listen to the claims of religion. But what was the man in the street to think when the Church of England itself, let alone other Christian bodies, spoke with many and divergent voices ? It was to remove that stumbling-block from the path of the enquirer that their Society existed ; their aim was to try and make the Church of England speak in unison—or at least in harmony ; to recall all members of the Church to a strict loyalty to Anglican formularies, and to outward expression of that loyalty by the ordering of public worship in a manner which was recognisably Anglican. He desired to see a vigorous forward movement in the Society, and believed that in pursuing their aims they were not wasting their time in non-essentials, but were performing a real work for God and his Church.

The President thanked the General Secretary for his report, and asked that it be received as the annual report of the General Committee. This was proposed by Dr. Perkins, seconded by Dr. Moss, and carried unanimously.

The Treasurer then reported a very satisfactory balance in hand, after the Secretary's honorarium had been paid, of just over £50, but remarked that a great many members were in arrears with their annual subscription and begged that they would be prompt in replying to reminders that their subscription was due. It was resolved that Mr. Allen be re-elected Hon. Auditor.

At the invitation of the President, the meeting then turned its attention to proposals for increasing the vigour and effectiveness of the Society's work. After a lively discussion it was resolved that Dr. Moss should be asked to accept the office of " Literary Secretary," and should be given a free hand to pursue propaganda work on the Society's behalf. He was especially requested to watch the correspondence columns of the Press and to answer every letter that demanded it. Dr. Moss kindly consented to undertake the proposed office. He was further asked to revise his pamphlet on " English Catholicism," so that it might be re-issued and distributed as an official statement of the Society's standpoint.

The Secretary was instructed to see that all diocesan bishops, theological colleges, editors of diocesan magazines, and the Church House, Westminster, be regularly supplied with a complimentary copy of the " English Catholic."

The meeting came to a close at 4.15 p.m.

BOOK REVIEW.

The Roman Catholic Book Club has published for its March selection " The Benedictines of Caldey " by Peter F. Anson, and it is a most interesting history of the Anglican Benedictines of Caldey beginning with the founding of the Community, giving the story of the submission to Rome, and ending with its present day work. There are eight charming illustrations, and an admirable index.

BOOKS RECEIVED.

" News Sheet of the American Branch of the Anglican Society." (Feb. 1940).
"Electric Lighting of Churches," Oxford Diocesan Advisory Committee (Feb. 1936).
" Diocesan Chronicle," Missionary District of the Philippine Islands.
"B.B.C. Religious Broadcasts" (Monthly).
" The Benedictines of Caldey," P. F. Anson [Catholic Book Club, March].

CORRESPONDENCE.

To the Editor of the *English Catholic.*

THE PLACE OF RESERVATION.

SIR,—Mr. Truman's argument for the standing tabernacle is a challenge which will help us to think out our principles. None of us will dispute what he says about the necessity of reservation in practice. But before answering his argument, I must deal with an assumption which lies behind it. In your issue No. 37, p. 16, he wrote that " he was really sorry that I repudiated any desire to become part of Latin Christendom." Since that is apparently his desire, the tabernacle, or any other Latin ornament or practice, has for him a certain attraction. But we entirely reject that point of view. We are not Latins, we do not intend to become Latins, we should not be Latins even if the Church were reunited. The use of the standing tabernacle is a modern Latin practice, a product of the Counter-Reformation ; which is an argument, not for it, but against it. Before we adopt any such practice, we must have good reasons outweighing the fact that it belongs, not to the English Church at any period of her history, but to a foreign church whose doctrine and discipline we repudiate.

Apart from this, Mr. Truman's letter raises four points : doctrinal, practical, aesthetic, and canonical.

Medieval sacrament houses were indeed emphasized as we do not emphasize the aumbry. But our doctrine of the Eucharist is not that of the later middle ages. From the 13th century onward, the faithful went to Mass not so much to join in offering the Sacrifice as to " see their Maker " at the Elevation. The Reserved Sacrament became what it had not been before, a centre of worship ; it was carried in procession, it became the point in the church to which the chief attention was directed. But we do not accept this development. With the early Church and with the Eastern Churches in all ages, we regard the Reserved Sacrament only as a means of extended Communion. We do not want the faithful to regard the tabernacle as the central point of the church, but the altar : we do not want the Reserved Sacrament displayed prominently, but kept with reverence in a safe place accessible only to the clergy. We cannot allow Mr. Truman to confuse reservation for Communion only, which is Catholic, with reservation for providing a centre of worship, which is purely Latin, and has led by reaction straight to Protestant denial. The standing tabernacle is designed for Benediction and Exposition, which our bishops have rightly forbidden.

The practical question is clearly one for a priest rather than for a layman. I have used all three methods of reservation, aumbry, hanging pyx, and tabernacle, and I have found the hanging pyx by far the most inconvenient of the three. Of the other two, the aumbry has certain advantages. If the Blessed Sacrament is required suddenly in the middle of a Mass, a second priest can go to the aumbry more easily than to the tabernacle. And the priest should not, when saying Mass, have his attention continually directed to the tabernacle by having to genuflect.

Aesthetically, we urge the use of the medieval or " English " altar because of its beauty and simplicity. Put a tabernacle on it, and its whole character is changed. If we are to have a standing tabernacle, we must give up the " English " altar.

" The right inherent in every priest to reserve " (every *parish* priest, surely ?) is based on medieval canons which are probably no longer binding ; for canon law, unlike statute law, becomes invalid through disuse. If, as is sometimes argued, all canon law was given statutory authority by Henry VIII, let someone be prosecuted for refusing to reserve, and let us see what happens ! Reservation must be defended as necessary in modern conditions, not on the ground of obsolete canons. But this has nothing to do with tabernacles, which are not covered by the medieval canon, because they were not then invented.

Mr. Truman's attack on the bishops is unfair. Very few of them " belittle " or try to prevent Reservation for Communion only. If the Anglo-Catholics had been content with this, it would have been recognized officially long ago. (As long as our present method of appointment continues, we shall always have some difficult bishops.) But the real difficulty is legal, the unwillingness of Chancellors to recognize reservation, because of the absurd dictum of some ignorant Chancellor that reservation is contrary to Article 28, and therefore illegal.

In my opinion the question of Reservation has been given by party controversy an importance much greater than it deserves ; and could easily be settled if both sides would show more common sense.

Your obedient servant,

Appleton Manor, Abingdon, Berks. C. B. MOSS.

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